1: Lettner L-3 (1866-93) 1893? AV3 Dard AV3

Translation of "A Woman's Song."

The deserted wife sings:—My Pathan! oh kukúri, far away from me has he made a home; but, aunt, what am I to do, since he has left his own! The silk that I have been weaving during his absence would be sufficient to bind all the animals of the field. Oh, how my darling is delaying his return!

The faithless husband sings:—[My new love] Azari is like a royal Deodar; is it not so, my love? for Azari I am sick with desire. She is a Wazeer's princess; is it not so, my love? Let me put you in my waist. The sun on yonder mountain, and the tree on this nigh mountain, ye both I love dearly. I will recline when this white h... and her black fragrant tresses become mine; encircli..., with them my head I will recline [in happiness.]

6. THE JILTED LOVER'S DREAM.

[IN THE ASTORI DIALECT.]

*Tikuuni - nazdik - wulayi.**
(Oh) Little delicate [maid] woman.

*Hardyo hárv, ma.**
The husband old is, [is he not?]

Hapátak thyayé gé.
With a bear done it going. [you have "been and gone and done it."] —

Sómmi rátijo Sómmi thakejo Mey nish
In the sleep of night The sleep from the arm. My sleep

kardyé gé. Mashóq phiri phát
awake has gone. Turning round again opening hastily

talisto Mey laktty piribaun tshitsko kaun. Datshino
I saw. My darling waistband variegated was. Right

---

ooo wingpits of the hawk; "djinji" is, to me, an unknown tree, but I conjecture it to be the birch tree. "Gas" is a princess and "mai" is added for euphony.

[578] * ["Mulayi" for woman is not very respectful; women are generally addressed as "kaki" sister, or "dhi" daughter.]

Ma? is it? is it not so? so seems generally to be a mere exclamation.

Lt Leitner L-3 (1866-92) 1893? AV3 Dard AV3

brother asks her if she consents to the marriage. In receiving, or imagining, an affirmative, he turns round to the Mulla, who after asking three times whether he, she and the bridegroom as well as all present are satisfied, reads the prayers and completes the ceremonial. Then some rice, boiled in milk, is brought in, of which the boy and the girl take a spoonful. They do not retire the first night, but grace the company with their presence. The people assembled then amuse themselves by hearing the musicians, eating, &c.

It appears to be the custom that a person leaves an entertainment whenever he likes, which is generally the case after he has eaten enough.

It must, however, not be imagined that the sexes are secluded from each other in Dardistan. Young people have continual opportunities of meeting each other in the fields at their work or at festive gatherings. Love declarations often take place on these occasions, but if any evil intention is perceived the seducer of a girl is punished by this savage, but virtuous, race with death. The Dards know and speak of the existence of "pure love." "pâk âshiqi." Their love songs show sufficiently that they are capable of a deeper, than mere sexual, feeling. No objection to lawful love terminating in matrimony is ever made unless the girl or the boy is of a lower caste. In Gilgit, however, the girl may be of a lower caste than the bridegroom. In Astór it appears that a young man, whose parents—to whom he must mention his desire for marrying any particular person—refuse to intercede, often attains his point by threatening to live in the family of the bride and become an adopted son. A "Shin" of true race at Astor may live in concubinage, with a girl of lower caste, but the

---

(the grain, ghee and sheep that may accompany the betrothal-present is called in the Astóris "sakáro.")

Husband,	= burúa,	Gil.	barêya,	Astóri.
Wife,	= Gwya,	Gil.	gwêya,	Astóri.

Wedding *dinner* "gwêy tîki" in Gilgiti "Kaljêya bai kyas," in Aqmi (?) ["tîkki" is bread, "bai" is a chippati, kyas = food.

4: Biddulph G-3 (1873-1878) 1890 AV3 Durd AV3
Burusho AV7

the top of the head for a space 2 inches broad in front, tapering to half an inch behind. Those who cannot boast of long locks, dress their hair into numerous small cork-screw ringlets all round the head.[1] On the approach of middle age the whole head is shaved, according to the orthodox Mahommedan fashion, and the beard is allowed to grow. In Chitral the effect of the long-flowing locks reaching to the waist is often extremely picturesque.

The mode of salutation between equals, on meeting after a prolonged absence, is graceful and pleasing. After clasping each other, first on one side then on the other, hands are joined, and each person in turn kisses the hand of the other. Superiors are greeted either by kissing the hand or touching the foot, both at meeting and parting. In Chitral, when the meeting is between two of unequal rank, the inferior kisses the hand of the superior, who in return kisses the former on the cheek. A similar practice is said to have existed among the ancient Persians.[2]

On the occasion of the visit of one chief to another, a rather curious ceremony called "Kobah" takes place. On arrival, the visitor is conducted to the Shawaran,[3] and the followers of both chiefs show their dexterity in firing at a mark set up on a tall pole, from horseback while galloping at speed. After this a bullock is led out before the guest, who draws his sword and does his best to cut its head off at a single blow, or deputes one of his followers to do so, and the carcase is given to his retinue. The custom exists in Shighnan, Badakhshan, Wakhan, Chitral, Yassin, Gilgit, Hunza, and Nager. In the latter place it is customary to slay the bullock with bow and arrow. Of late years the practice has become somewhat modified owing to the strict observance of Mahommedan customs, and it is more usual to give over the bullock alive to the guest, so that its throat may be cut in a more orthodox fashion; but occasionally a chief wishing to show off the strength of his arm and the temper of his blade, will adhere to the old custom.

Polygamy is of course practised, and the right of divorce is somewhat wantonly exercised. The marriage of very young children is not common, though occasionally practised. Girls are generally married between the ages of ten and four-

[1] Rawlinson mentions this as an ancient Persian fashion.—*Ancient Monarchies*, Vol. IV.

[2] Strabo Book XV., Chapter 3, Section 20.

[3] The Shawaran answers all the purposes of the village green in England, being used for all gatherings and games.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans
Dard AV3

They must have been quite a brave people at one time and they still love to recount the deeds done by their forbears; in fact Dr. Francke says there are certain times when they like to forget that they are Ladakis, only remembering their Dardish descent. At such times they tell how siege was laid to one of their castles, food ran out, and it became a question of surrendering to the enemy or dying. Like brave men they decided on the latter. They all gathered in the large hall, and the oldest man was given the privilege of pushing away the stone on which stood the main pillar which supported the roof. Thus these courageous men passed into the Walhalla of the Dards. Or they tell how a Ladaki king wished to make his Dardish subjects do their share of forced labour, to which they objected. They therefore chose one of their old men to inform the king, that they never would be slaves, not even of a king. The old man received the reply that he himself would be the first who would be forced to work, but as he absolutely refused, they immured him. However his fellow countrymen were equally obstinate; so no forced labour could be extracted from any of them.

Now we meet our first representative of this race, who has come to welcome us from the village of Hanu. How quaint his greeting is! He takes off his hat and twirls it round one of his fingers, reminding us rather of an English hip-hip-hurrah. Of course his hat differs from any hat worn by anybody else in Ladak, where the hat is of great diagnostic value. It is not unlike the hat of the Ladaki, but the part which is turned up is not lined with lambskin, and is continuous all the way round. Those worn by the ladies are different again, the upper half being turned over somewhat like a billycock hat; the side turned over and uppermost is usually a veritable needle-case with rows of needles stuck into it. We asked them why they carried all these in their hats, to which they replied that each needle had been given by and represented a friend. The popular Brogpa woman should therefore not

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

here the Puniál Raja has a guard of six men, who, on signs of an enemy approaching, would light a signal fire; for this reason no cooking of food is allowed there, so the look-out party take a few days' provisions ready cooked, to last until their relief. To hold the position would require one or two hundred men. There are two roads past it, one of them only can be traversed by horses. At three other places is a guard kept. One on the left bank of the Gilgit River, a little lower down than Gákúj; one is on the left bank of the Ishkoman River (which falls in from the north above Gákúj) and one on its right bank, near, I think, its junction with the main stream; while in summer a guard is pushed nearly a day's march up the Ishkoman Valley. The object is to reach the best look-out place at each particular time of the year, and this must vary as the rivers become fordable or impassable. The Yásins have a guard at a place called Shedodas, on the left bank, opposite to Húpar.

It was in November, 1870, that I went through Puniál. The ruler is Raja Isá Bágdur (a name sometimes corrupted by strangers to Bahádur). We were together for several days; we travelled in company, and nearly every day I joined him in a game of polo; with such intercourse we naturally became well acquainted. He is a man who has long been at enmity with the Yásin family, and now entertains the most lively hatred of them; in the various tides of invasion he has had to flee from his territory and take shelter now in Gilgit, now in Chilás, and now in Kashmir. On the re-conquest of Gilgit by the Maharaja (which will be related in another chapter) he was replaced in his own country, which ever since he has held in faithful dependence on the Maharaja's Government, often under difficult circumstances. Though an old man he is strong and active; he is a capital, even a renowned, rider. In character he is both brave and politic, at the same time cautious and enterprising. He is much feared by his enemies and liked by his people; these obey him implicitly; it is their custom, on meeting him, to go up and kiss his hand; this, I believe, to be the general old custom in Dárdistán, or at all events in that part of it where the government is monarchical.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard A V3

The approach to Gilgit is rather fine. The road runs up the flank of a huge alluvial fan several hundred feet in depth, where it bursts out of the hillside, and which stretches a mile into the valley. From the east as you approached you saw then no trace of cultivation, only line after line of ruined terraced fields bare and brown. High up on the main hillside, visible for miles, stands a Buddhist tower, the land-mark which must for centuries have welcomed the traveller to Gilgit. The extraordinary dryness of the climate, with its average rainfall of under a couple of inches a year, has kept it, ancient as it is, in a state of almost perfect preservation.

From the highest point where the road crosses the fan there is a splendid view of the triple peaks of Rakapushi, the great mountain above Nagar to the north, and the Gilgit oasis bursts into view. This is a mass of cultivation five or six miles long by a mile wide at the widest, studded with villages and covered with fruit-trees, the whole irrigated and depending for its water on one stream which enters the valley at the western end.

I was met on the road at intervals by all the important men in Gilgit; the lower the status of the official the further he came out, according to Eastern custom, to receive me. The rajas of Punyal, the country tributary to Kashmir, which is the continuation of the valley of the Gilgit river towards Chitral, refugee princes from Yasin, driven out by the Mehtar of Chitral, local wazirs and Kashmir officials met me one after the other, the culminating point being my reception by the Governor of Gilgit and the officers of the Committee directing the operations on the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV 1
Dard AV3

D 643 frontier. It was a motley crowd and picturesque, but I was glad when, after passing the fort, we were conducted to the house built in Major Biddulph's day, and left there in peace.

D 643 K 704 The next few days were spent in making acquaintance with the Governor and the members of the Committee, which consisted of the General commanding at Gilgit, the General commanding the regular reinforcements, the Sunadés or officer commanding the irregular troops, and of a couple of high civil officials, the most important of all being Mehta Sher Singh, an old gentleman of high family and position in Kashmir. The ablest among these gentlemen was, perhaps, the Governor, who had held his post for eight years, was heartily sick of it, and was most anxious to settle matters with Hunza and Nagar somehow, and to be permitted to return to Kashmir. He was an adept at intrigue, the threads of all the frontier affairs were in his hand, and the puppets on both sides of the border generally danced at his bidding.

K 648 My position was difficult; I had distinct orders not to give advice, but I could see very well that, if the negotiations going on failed, the Committee would come to me for it, and that whatever decision they came to, the onus would be thrown on me. Every endeavour was of course made to throw dust in my eyes, and to prevent my getting information as to what had really happened, why the tribes had broken out, what was going on at the moment and as to the condition of the troops. I was told, however, and I knew the information was true, that between Astor and Nomal, the fort eighteen miles

K 712 704

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

159 His bearing was royal, his courtesy simple and perfect, he had naturally the "courtly Spanish grace" of a great hereditary noble, the dignity and ease of manner which is the birthright of every gentleman in the East, but which were none the less striking from the fact that the Mehtar had never left his mountain fastnesses. I had read several descriptions of the Mehtar; my lamented friend, Ney Elias, had put him down as in his second childhood, still full of cunning and intrigue, but unable to follow an idea or to keep the thread of a conversation, and had warned me that I should find him hopeless to do business with. I believe that the cause of this judgment was that Ney Elias had seen the Mehtar during the fast month, which was naturally very trying for an old man. Moreover, when passing through Chitral, Ney Elias had no official position, and the Mehtar may have thought there was nothing to gain by being attentive to his conversation. Any one more thoroughly competent to conduct affairs I never met.

[574] I saw a great deal of him; he used to drop into my camp after his morning's hawking expedition, or come in before his afternoon's ride, always waiting at the entrance of my camp to be invited in, for, by the etiquette of the country, the ground I occupied was my own. I used to have to keep a sharp look-out not to be caught *en déshabillé*, for I always met him at the entrance of the camp, and conducted him to my tent. He used to sit for hours discussing everything under the sun, drinking tea, and eating gingerbread nuts soaked in it, distributing pieces to his small sons, and occasionally to a favourite courtier. He would

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard - AV3
Chitral

643 organised hospital and dispensary at Chitral, under a
648 good native doctor; that this was to be at our expense
743 went without saying. I am glad to say I was able to arrange this, a hospital was established next year, and it has flourished and done much good in the country.

431 Before leaving Chitral I sent the Mehtar the pre-
[576] sents I had brought up for him. The local etiquette forbade the gifts being offered in public, as everything so received had at once to be given away. My presents, therefore, were taken to the Mehtar by my head orderly. They consisted of a double-barrel express rifle, a pair of shot guns, and a miscellaneous assortment comprising silver goblets, cutlery, gold cloth from Benares, silks and broadcloths; and as the ladies were to be propitiated, carefully-graduated collections of rich brocades, silks, embroidered muslins, looking-glasses, jewelled trinkets, and last, but not least, boxes of scented soap and cases of perfumery. I was careful to ascertain the proper proportion to be observed in graduating the presents for the Mehtar's leading wives, and had a solemn interview with his minister on the subject. The result was excellent, and to my surprise and satisfaction I found that the Mehtar was delighted with the presents, and valued them at considerably more than treble what they had cost in India, and that the ladies were extremely
[159] pleased with theirs. The Mehtar's appreciation of some of my gifts was amusing. He was much taken with a nest of silver cups in a case, the innermost of which was shaped like a champagne glass. He was delighted with this, and pointed out that it would be most useful as a spittoon when he chewed snuff. The